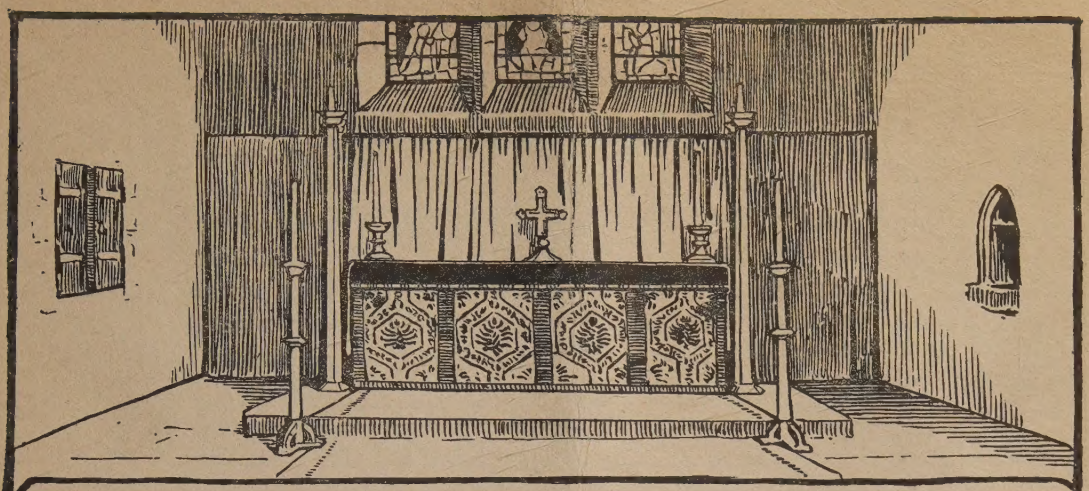

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn 1936.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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The Quarterly Gazette of the Anglican Society.

AUTUMN, 1936. **Vol. 9, No. 31.**

LOYALTY AND ORDER.

We print in this issue of the *English Catholic* the findings of a conference of clergy and laity held at Farnham Castle on October 14—16. The Conference consisted of a representative group of Churchmen brought together by a growing sense of the urgent need of greater loyalty and order within the Church. The title "Loyalty and Order," therefore, seemed best to express the motive of the Conference.

Earlier in the year the Conference had met to discuss the question of authority in the Church of England, and so when it met in October the more practical applications of these principles in the ordering of the Church's worship, based on the Church's Prayer Book, were the main subject of discussion.

We are fortunate in being allowed to print the paper read by Mr. Blacking at this Conference. But we also print the actual findings of the Conference itself. We are extremely glad to be able to do this because we consider them of real value and importance; for although the Conference was not a Conference of the Anglican Society, its findings are entirely in accord with our Society's objects. Indeed, a representative number of members of the Anglican Society was present, and they were able to claim that the Anglican Society is the only existing organization in the Church whose aims and objects are exactly the same as those of the Conference.

Thus we most earnestly commend these findings to the careful and deliberate consideration of the members of the Society. Arrangements have been made with Messrs. Broome for these findings to be printed as a separate pamphlet and we would urge members to obtain additional copies from our publishers (at the charge of 4d. a dozen, post free) for distribution. They could be made the basis of discussion for local branches of the Anglican Society, Parochial Church Councils, Clerical Societies, Men's Societies, Bible Classes or other groups.

Theoretical discussions on the authority of the Church of England seem to mean little to the mass of Englishmen. Here are some practical points connected with the actual ordering and worship in our Churches, points on which we should attempt to create a strong public opinion. The efforts of the Anglo-Catholic party have been and are still altogether different from most of these findings. These efforts can best be countered by disseminating what we believe to be based on principles of Loyalty and Order.

One of our most urgent needs is the deepening of the faith of all—clergy and laity—in the authority of the Church of England as a true and living member of the Church of Christ. With a belief in the authority of the Church of England will come a new sense of loyalty to her and a new reverence for her Order.

THE FINDINGS OF THE FARNHAM CONFERENCE.

OCTOBER 14—16.

(1) That since worship is man's response to God, inspired by His Spirit, it must of necessity have as its primary aim the Glory of God, and not the satisfaction of the worshipper.

(2) That, since the worship of the Church is the offering made by the Mystical Body of Christ, the words of the liturgy must be audible to the worshippers, so that they may take a full and understanding part in the corporate act.

(3) That, as the Altar is the symbol of the Presence of Christ, the Church should be designed worthily to enshrine it. The Altar should not be designed merely as an ornament of the Church. It follows that nothing should be placed on the Altar that is not absolutely essential, and that everything that is brought into connexion with the Altar should be subordinate to it, and not distract attention from it. (There is no authority in the Church of England for placing more than two candles on the Altar.) Its true dignity is best manifested by simplicity in treatment of its surroundings. The Altar should always be covered, except on the last three days of Holy Week.

(4) (*a*) Following ancient custom, the

principal act of worship in every parish should be a solemn celebration of the Holy Eucharist at an hour at which it is most convenient for the greatest number to communicate. (9 or 9.30 is found to be a convenient hour in an increasing number of parishes.) Wherever possible the Celebrant should be assisted by Gospeller and Epistoler, and also by other ministers.

(*b*) The participation of the People should be encouraged, not only by their hearing the words of the liturgy, but by their suiting their actions to the different parts of the service, *e.g.* sitting to hear the Epistle, standing throughout the Offertory, for the Preface and Sanctus, for the Gloria, and pre-eminently by taking part in the Act of Communion. It is the duty of the Priest to ensure that the People should have the same opportunity of taking part vocally in a service that is sung as in one that is said.

(*c*) The integrity of the rite is most clearly manifested if—according to an ancient practice—the elevation of the elements and all acts of reverence on the part of the Celebrant and other ministers be deferred until the close of the Prayer of Consecration.

(5) Many prevalent mistakes arise from a failure to recognise the solemn obligation that rests upon the clergy to carry out the rites and ceremonies of the Church according to the Use of the Church of England. Since doubt exists concerning the meaning of the words "lawful authority" in the Declaration of Assent required of every clergyman, we earnestly hope that as soon as possible the two Convocations will, with the approval of the Church Assembly, draw up a Synodical Declaration that the services of the Book of Common Prayer should always be regarded as the normal standard of worship and that no deviation thereform should be sanctioned by any bishop except with the approval of, or in conformity to the principles laid down by, the Convocations with the approval of the Church Assembly.

(6) Strong expression was given at the Conference to the need of the ordinand for more detailed authoritative guidance regarding the spiritual and ceremonial aspects of his duty as a minister at the Altar.

THE ANNUAL MEETING OF THE ANGLICAN SOCIETY

will be held in

St. John's Church House, Red Lion Square, London,

on Tuesday, November 17th, 1936.

11.30 a.m. Committee Meeting.

2.30 p.m. Annual General Meeting.

It is not possible for the Society to arrange frequent meetings. Consequently, I hope that all who can do so will endeavour to attend the Annual Meeting.

We are arranging for a speaker to open the discussion in the afternoon. Those who have attended our meetings in previous years find that these discussions are almost always stimulating and helpful.

Subscriptions (3/-) for 1936—7 are now due and will be gladly received by the Hon. Treasurer: The Rev. G. H. Harris,
9 Huntingdon Road, Cambridge.

W. E. Norris,
Hon. General Secretary.

THE PRESIDENT'S NOTES.

It seems well at the time of the Annual Meeting of the Society to take stock of our position and to try to discover how far the principles for which we are working are gaining acceptance.

It is important to remember that many more clergy and lay people are enthusiastic for the Anglican tradition than are members of our Society.

Many of them are busy parish priests who literally have "no time for societies." But in their parishes they are setting forth before their understanding and appreciative people the glories of our Catholic heritage.

We wish indeed that they would strengthen our hands by joining the Society, but we gladly recognise the immense value of their witness.

It appears, then, that gradually but surely there is developing a new and more eager loyalty to the English Church, a loyalty based upon a recognition of the truth and value of the Faith and practice for which it stands.

In recent years we have come to see more and more clearly that the fundamental issue is the position of the Eucharist in the Church's life, for this Sacrament of Unity is the highest expression of the nature of the Church.

It would hardly be an exaggeration to say that the Anglican Society now stands pre-eminently for the Parish Eucharist.

If this is true, then indeed there is every ground for encouragement, for in parish after parish attempts are being made, gen-

erally with splendid results, to establish this service as the central act of Sunday worship.

Even where no such attempt seems to be made there is very frequently a willingness to admit that the Parish Eucharist is the ideal.

In regard to Use there still exists a vast amount of divergence from the English rite and its traditional ceremonial clothing, but I think it is more than mere optimism to hold that the spirit which accepts this state of affairs is gradually giving way to that which deplores it. And this, surely, is something.

The mental and social environment of the Church at the present time seems to be driving us back to first principles and to instil in us a deeper sense of the urgent need of unity.

If we can respond to this favourable atmosphere by patient and sympathetic co-operation there seems little reason to doubt that over a very wide area the principles we have at heart will steadily permeate the life of the Church.

The work will be done in the parishes. Let us see to it that in our own parish English Catholicism is seen at its best. That will prove the strongest means for its commendation.

Our work does not call for spectacular methods. It requires rather the acceptance of the fact that a strong nucleus, fired with a deep enthusiasm, cannot but act as a leaven.

I hope, therefore, that wherever it is possible small groups of our members will meet and take counsel together.

The Hon. General Secretary is always glad to give the names and addresses of members resident in a particular locality.

In conclusion, I would draw special attention to the findings of the recent Farnham Conference given elsewhere in this issue. They coincide remarkably closely with the aims of our Society.

H. Adeane Byard.

REUNION NOTES.

The most important proposal for closer relations with other Christians, that is now before the Church of England, is the report of the Anglican delegation that was sent to Roumania. Some of us are still insular in our ideals, and the question has been asked, why we should seek reunion with the church of so distant a country as Roumania, which has had as little contact with us as any in Europe. But the special importance of the Roumanian Church is, that it is the key to the Orthodox Communion as a whole, since it is the largest Orthodox Church after the persecuted Church of Russia: and the reunion of the Orthodox and Anglican Communions is the key to the reunion of Christendom. Besides this, the Roumanian Church occupies an important position on the border of Christendom (which may also be said of the Churches of Finland, the Baltic States and Poland), and is specially exposed to Communist propaganda.

It is therefore most unfortunate that the acceptance of the report (which has already been accepted by the Roumanian Orthodox Synod) should have met with opposition on party grounds. This is partly due to misunderstanding: the seventh section of the report, which deals with sanctification, was by a slip given the title "Justification."

The present position is that the report has been accepted by the Convocation of York, but the Convocation of Canterbury has postponed it for further consideration. If the report is passed, it will not, of course, bring about reunion immediately; but it will make it much easier for the other Orthodox churches to adopt the same attitude towards us as the Churches of Constantinople, Alexandria, Jerusalem, Cyprus, and Roumania. When all the Orthodox churches have agreed, we shall have economic intercommunion, not unlike that which we had with the Old Catholic Churches from 1883 to 1932, and that which we have now with the Church of Sweden. We cannot expect more than this for the present.

The Assyrian people have once again had hope dashed from their lips; through the decision of the French Government to give up the mandate for Syria, the scheme to settle them there permanently is no longer possible. About 9,000 of them are temporarily living in Eastern Syria, where their lives are safe at present, but their position is very precarious. The rest of the nation, about 22,000, are still in Iraq, where they are in a much worse position; and there is no doubt that they would gladly go anywhere to be out of Iraq, for they are disarmed in the midst of armed enemies. The great danger is that they should be forgotten. The patriarchal household is in Cyprus: the Patriarch himself is still in England; he has formed a committee to be called the "Friends of the Assyrians," to take counsel from time to time, and has asked me to be the secretary of it.

The new liturgical revival in Sweden is a very interesting movement, and may lead to important results. It has two sides, academic and practical. On the academic side, important liturgical texts of medieval Sweden, such as the Linköping Breviary, are being published for the first time. Most ancient Swedish parishes possess vestments, plate, and books dating from before the Reformation. There is here a new field for liturgical research, hitherto almost untouched. On the practical side even more interesting things are happening. I stayed this summer with Dr. Gunnar Rosendal, the leader of the movement. He is the rector of a small town called Osby, in the diocese of Lund. He has a Sung Eucharist every Sunday (the Sunday I was there it was a High Mass, in the proper sense) ; and he has doubled the number of his communicants (1,000 to 2,000). He has discovered that the first archbishop after the Reformation, Laurentius Petri, 1531—73, issued Swedish Lauds, Vespers, and Compline, which are part of the Church Order accepted by every Swedish priest at his ordination, but had long been ignored (like our Ornaments Rubric). He has Lauds and Compline, according to this form, sung in his church (to plainsong, with Lutheran hymns) every day ; when I was there the congregation was never less than fifty, many of them young people, and I understand that this average is maintained.

A still more important reform concerns Confirmation. In Sweden priests are expressly given power to administer confirmation, when they are ordained. Dr. Rosendal confirms by laying on of hands : this I saw myself. He says that this practice is growing rapidly in Sweden, and that his bishop and others entirely approve. If confirmation by laying on of hands could become general in Sweden, one of the main obstacles to reunion would be removed. Dr. Rosendal believes strongly in the Apostolic Succession, and he always celebrates Mass fasting.

Dr. Rosendal and his friends are but a small group, and their influence must not be exaggerated. But their existence is a very hopeful sign, and their ideals seem to be quite consistent with the principles of the Anglican Society. Dr. Rosendal said to me "I admire your Church very much, but I don't want to imitate it blindly ; we have our own Swedish rites and traditions, and we must develop our work on Swedish lines." This is just as it should be.

He allowed me to celebrate my own Eucharist in his church, but he asked why I did not take part in his ? Had I doubts about the Swedish succession ? I answered "I have no doubt whatever about your succession, and I would receive Communion from you if it were necessary. But as it is not necessary and as there are still some doctrinal points on which our Churches differ (though I hope they will be settled soon), I think we ought not ordinarily to communicate together until we have reached that dogmatic unity of which intercommunion should be the outward sign." He was delighted, and said he wished we would all take such a definite point of view.

C. B. Moss.

THE SANDYMOUNT CASE.

The interests of the Anglican Society are as wide as the Anglican Communion. The affairs of so important a part of our Communion as the Church of Ireland must be of profound concern to us. It is in no spirit of interference, but in brotherly care for a Church so closely linked with our own, that we venture to comment on the recent events at St. John's, Sandymount (a suburb of Dublin).

The Vicar of St. John's, Sandymount, maintained that as his church was not a parish church, but controlled by trustees, he was not bound by the rubrics and canons of the disestablished Church of Ireland, but only by those of the United Church of England and Ireland before disestablishment. (The Church of Ireland, after disestablishment, passed several canons with the object of preventing any alteration of the standards of worship then prevailing : the eastward position, lights "when not necessary for giving light," the altar cross, wafers, vestments, incense, the sign of the cross, etc., are forbidden).

The Sandymount thesis was, however, rejected by both the civil and ecclesiastical courts, and the vicar is obliged to observe the same restrictions as the rest of the Irish clergy.

We have no sympathy whatever with the prosecutors. As far as we know, they had no connexion with Sandymount, and no support from the congregation. Their ignorance is abysmal: by calling the eastward position "Anglo-Catholic ritual" (*Church Times*, Oct. 23),

they are classing themselves with the famous reporter who accused the clergy of "practising celibacy in the open street"! As to their motives, the less said the better!

But the Sandymount thesis, even if it had been tenable, is not really in accordance with Catholic order. No Irish congregation ought to aim at being a little bit of the Church of England: their duty is to the Church of Ireland. They ought to be doing everything possible to make the general practice more Catholic, to set an example which others might follow if they would. This was, in fact, the way in which the traditions of St. John's, Sandymount, were built up during many years.

It is natural that Anglo-Catholics should wish to have in Ireland what they are accustomed to in England, and should think "they may as well be hanged for a sheep as for a lamb;" (especially as their opponents have the legal mind which thinks the eastward position as bad as the Litany of Loretto, both being contrary to the canons! just the legalism, in fact, against which the Reformation was a justifiable protest!) But it is neither policy nor charity to go so far ahead of the rest of the Church that they can hardly be recognized as belonging to it. They should rather accept these privations in the spirit of penitence for the wrongs which England has done to Ireland. After all, the essentials of the Catholic life are all possible in the Church of Ireland: the first step is to get a much wider use of all that is permitted, including daily Mattins and Evensong, the daily Eucharist, and the teaching and practice of confession.

Moreover, the practices of which the Vicar of St. John's, Sandymount, was accused and found "guilty" were not all lawful even in the Church of England. Twenty-one charges were proved. Those which refer to the eastward position, the sign of the cross, the Agnus Dei, lights, vestments, wafers, and incense, though contrary to the Irish canons, are reasonable in themselves, and lawful in England, where they are, of course, common. But this cannot be said of eight of the charges.

The Lord's Prayer at the beginning of the Liturgy, and the Ten Commandments (or Summary of the Law) were omitted. Why? They are part of the rite. The celebrant sat down during the Creed: the Creed is an act of united worship, when celebrant and people should stand: the custom of sitting is an eighteenth century abuse of Roman origin. The celebrant remained standing during the General Confession: why? The rubric (English and Irish) rightly orders him to kneel, as it is an act of penitence. He repeated an inaudible prayer before the Prayer of Consecration: why delay the action at this point? If the prayer was an interpolation from the Roman Canon, so much the worse: no church in Christendom allows interpolations from a foreign rite (see T. A. Lacey, *Liturgical Interpolations*). He elevated the paten and chalice at the Words of Institution, and had a bell rung then: is not this emphasizing the medieval theory that it is the Words of Institution that effect the consecration, contrary to the older and really Catholic view that it is effected by the whole prayer? He wore a biretta during the service, and he frequently removed and replaced it. Why? It is contrary to English (and I presume Irish) law and custom, before as well as since the Reformation, for the priest to wear a hat in church: this particular hat is of Italian post-Reformation origin, and is not universal even among Romanists. The practice is meaningless, fussy, and undignified; it gives the impression of an imitation of Roman usage (especially to be avoided in Ireland): there is no possible excuse for it. Bishop Frere says of it "It is the wrong adherence (to foreign custom) which is mere traditionalism" (*Principles of Religious Ceremonial*, p. 196).

The improvement of the worship of the Church of Ireland has our hearty sympathy: but let our friends be sure that what they want really is an improvement. The Church of Ireland is happily free from much that the best ritualists in England, and even in the Roman Communion, would be glad to be rid of. There is nothing "Catholic" in wearing birettas, or sitting during the Creed. The most serious barrier between the Church of Ireland and other Anglican churches is the prohibition of the eastward position, now almost universal elsewhere. That is the point to concentrate on. The ultra-Protestants, of course, oppose the eastward position as strongly as anything else. But if there is to be a fight, let us fight for what is worth having, not for what is undesirable; for what is best in Anglican practice, not for what is worst in Roman practice; for what is reasonable and dignified, not merely for what happens to be the fashion in some English Churches.

C. B. Moss.

THE CATHOLIC ALTAR.

During the Church's long history it has sometimes happened that guiding principles in the design of altars and their surroundings have been lost sight of or set aside, and although the mind of the Church and her directions in these matters throughout the ages have been crystal-clear and sooner or later reassert themselves under differing forms, we cannot ignore the fact that misunderstanding, popular fashion, and even personal prejudice have played and still play their part as decisive factors in design and arrangement. Again, undue accent given to some part of the liturgy itself, or considerations of aesthetics before liturgical requirements, have often obscured Catholic principles in this as in other matters, and have resulted in wrong treatment.

There are and have always been wide possibilities of divergence in the design and artistic treatment of altars, and the observance of certain well defined principles need in no way stultify or render dull and insipid the work of modern architects; indeed, such observance is invariably a help, and it is perhaps true to say that the artist who at the same time is also a liturgical scholar seldom produces an undignified altar or one unsuited for its purpose, if he does so he has no excuse for it. Remembering that it is the special business of the architect and not of the theologian to devise the altar and its setting, we see how great is the architect's responsibility—a responsibility calling for liturgical study as well as intimate knowledge of the traditional treatment of the altar throughout the Catholic Church.

In such matters the closer co-operation between parson and architect is much to be desired, for either has something to learn from the other. Is it too much to hope that some day our ordinands may have opportunities for discussing the design and arrangement of churches and their furniture and fittings with those whose special study it is to know about them? We have heard a good deal lately about the liturgical movement in the Roman Communion and its purifying effect on the design of her sanctuaries, and a return to Catholic principles in matters of design is the keynote of such books as Mr. Geoffrey Webb's "The Liturgical Altar" as well as in the arrangement of important churches like that of the Benedictine Abbey at Downside; but few of our own priests realise that much which is now being advocated by the more enlightened Roman scholars and designers in regard to altars and sanctuaries has been preached in our own Church for many years past; moreover, we have even greater opportunities in that we are less trammelled in certain directions: we have no Sacred Congregation of Rites.

Inasmuch as the Liturgy is the centre of the Church's worship forms, so it is well to remember first of all that the temple is provided for the altar and not the altar for the church: this view has been held from the beginning by the Catholic Church. The altar is therefore the focal point of the building.

The earliest Christian altars were of wood after the fashion of the ordinary domestic table, such as Our Lord and His disciples used for the Last Supper. As M. Bocquillot pointed out many years ago in his "Traité Historique de la Liturgie Sacree," "the Bishops and Priests during the persecutions imitated the simplicity of the Apostles and used for an altar a common table of wood or stone." There is but one of these primitive wooden altars remaining—that in St. John Lateran, but there is a good deal of evidence in the early writers in support of the common use of wood altars. Until the 4th century there was no injunction regarding the use of material, and in England at any rate wood altars (sometimes no doubt overlaid with precious metal) were in use during the 11th century, and we may even doubt whether the wood altar ever completely disappeared in the North by the 16th century.

Early altars were usually erected over the tombs of martyrs. Each church had only one altar, the form of which was an almost square slab supported as a rule on detached pillars. It was set upon a platform in front of the apse around which the Bishop and his clergy sat in a semi-circle, and was covered with a cloth of fine linen or of silk. Above it was a canopy supported upon pillars between which, for the sake of protection and dignity, curtains were suspended. The celebrant stood facing the people who were congregated in the nave or body of the church. An arrangement like this might have been seen in such of our great churches as those at Winchester and Canterbury in early times.

In the course of time the primitive custom of the priest facing the people was generally discarded for the practice we know to-day in which the celebrant stands with his back to the people. This, which probably arose mainly from placing upon

the altar slab itself or upon a beam connecting the two rear columns supporting the canopy, the relics which had formerly been beneath the altar, led to a change of arrangement in many parts of Christendom, though in and about Rome the older form has always been preserved. In England there can be little doubt that the development of the square east end, a peculiarly English architectural development, contributed to the changes in altar arrangement, especially in the parish churches. In the greater churches the increased veneration of saintly relics as the martyrdoms became more distant led to the enshrinement of the reliquaries behind and above the altars. The shrine was covered with a canopy which competed with the altar canopy, and as this affected the dignity of both altar and shrine one of the canopies—usually that above the altar—was removed. There were now in many places the four columns and their connecting beams or rods but the canopy itself was either raised high above them or removed altogether. Three of the four curtains between the pillars remained, and here it may be noted that this gave rise to what is rather mistakenly called the " English Altar " treatment, for the arrangement appears to have been not very common in this country, and in any event it was short lived. But this does not mean that in certain circumstances the four altar posts and curtains may not be a most beautiful and fitting treatment.

With the medieval cult of the pilgrimage to the shrine of a saint it was found necessary not only to remove the shrine further away from the altar but to erect a screen between the altar and the shrine around which many pilgrims would pass and re-pass. At first these screens were probably low and open—a kind of arcading across the sanctuary, but they later developed into the great solid altar screens we see to-day at Winchester, Christchurch, St. Alban's Abbey etc. The altar itself was now set definitely against a background ; it no longer stood in isolated dignity in the midst. Accordingly its proportions were changed and it became of much greater length than breadth, and was normally attached to the masonry of the screen at the back ; moreover, the slab usually rested upon low walls of solid stone, although detached piers supporting the front must have been fairly common. The solid background at once gave the greatest scope to craftsmen and image makers who were not slow to develop the simple arcaded screen surmounted by a cornice or beam into the solid structure of tabernacled masonry. But always the altar itself was the prime consideration, and in the greatest and tallest altar screens that part immediately behind the altar was designed very carefully on a smaller scale than the rest to be in harmony with the altar itself ; this point is of great importance, for we may recall how the principle was forgotten in the majority of the great renascence altar-pieces which succeeded the medieval reredoses.

In the English Parish church the square east-end developed along its own lines, and in no part of Christendom has the dignity of the typical English parish chancel of the Middle Ages been excelled. In a country where it was desirable to let in the light and not to exclude it, and amongst a people in whom the love of brightness and colour is really innate, it was natural that the east window with its painted glass should grow in importance as a part of the architectural composition : taking the place of the pictured end of the apse in more southern countries. Perhaps it is due to the mediocrity and worse of Victorian glass painters that so many of our modern church architects have adopted various foreign treatments for their east-ends instead of developing that arrangement which has made our English parish church stand supreme ?

The intervening space between the window-sill and the altar was filled with a long low reredos of painted or carved and decorated imagery, and in some places we find reference to a curtain, dorsal, or upper-frontal as having occupied the wall space ; but the treatment of background and window was always considered logically in its relation to the altar and not separately.

To return to the altar canopy, which formed such an important part of the early arrangement. Although we have seen that in the North it more or less disappeared in its original form as time went on, the idea of the canopy persisted in some form or another throughout the Middle Ages, and we ought indeed to regard it as an integral part of the treatment of a high or principal altar. In the greater churches a special decorative treatment of the vault above the altar was adopted so that the roof of this part of the church became as it were the canopy. In many parish churches in this country a carved and decorated wooden tester was set up above the east window over the altar : remains of these testers are rare, but mention may be made of those at Clun and Ludlow,

The more common treatment, however, was to board over the rafters of the eastern section of the chancel roof and to decorate this portion in colour with far more elaboration than that applied to the rest of the roof.

As to the material of the altar itself, we have seen that it was the Catholic practice in primitive times to use either wood or stone, and the general substitution of wood for stone at the reformation of our own rite may be regarded as a return to early custom as well as in the light of reaction to the medieval insistence on the use of stone and the scholastic inferences and interpretations of the liturgy that followed thereon. But the old stone altars were sometimes retained, and not a few stone or marble altars remain that were set up in the 17th and 18th centuries. The mind of the Church has always been that altars should retain their original simplicity of construction and form, and the over-elaboration of altars, common enough fifty years ago in our own Communion cannot be justified. In the Roman Church such altars are to-day scarcely tolerated, and simplicity seems to be the keynote of the latest directions for altar societies and architects.

During the 17th and 18th centuries and until the revival of liturgical study in the 19th century very few of our altars were considered in their architectural relationship to the size of the sanctuaries containing them, and it may be taken for granted that in many churches the altars are still far shorter and of less breadth than ought to be allowed for dignity and liturgical propriety. In large churches altars frequently attained the length of twelve feet and more, and the existing slab at Ely measures no less than 16ft. 4in. In breadth four feet or thereabouts was usual for a large stone, and excepting at side altars three feet may be regarded as a minimum. Height varied from 3ft. 2in. to 3ft. 6in., but the average seems to have been 3ft. 3in. A fairly safe guide to proportion, at any rate so far as the majority of our square-ended chancels are concerned, is :—length=the width of the glass-line of the window above ; the breadth at least 3ft. ; the height 3ft. 3in. or, in a large altar, 3ft. 4in.

Altars, whether standing free or attached at the back to a screen or wall, have usually, though not always, been raised upon one or more steps. A good deal of nonsense has been written in certain guides to ceremonial and so forth regarding the precise number of steps by which the altar should be approached, and as a result many of our sanctuaries have had their ancient original proportions spoiled by the raising of the floor in modern times. A careful investigation can only lead to the conclusion that of old there was no rule in the matter of steps, and that in this as in all else appertaining to the altar the number of steps was governed wholly by the dignity of the altar and by the practical requirements of the Liturgy ; in a few cases it was determined by the slope of the ground or by the existence of a crypt as a part of the plan. In great churches the high altar was usually four or more steps above the quire level, and in addition to the footpace or platform customarily beneath the altar, steps were provided for the deacon and the sub-deacon ; but in the parish church the steps for assistant ministers were often omitted, and one step in addition to the footpace—which, by the way, did not always exist, and which sometimes ran across the entire width of the sanctuary—was common enough. The introduction of Benediction was largely responsible, in the 17th and 18th centuries abroad, for long flights of steps leading to the altar, and it is to be feared that the fashion was adopted without thought in very many of our own churches towards the end of last century. Even to-day we hear of parsons and congregations desiring the altar to be so raised above the level of the nave that even persons kneeling at the extreme west end of the building shall be able to see every movement of the celebrant as on a stage; this idea is certainly not in accord with Catholic tradition, nor is it consistent with the ideals of Christian worship.

From the beginning the slab or table was covered with a cloth, and the omission of some kind of covering for the front of the altar in addition to the linen cloth over the top, save during and after the washing ceremonies of Maundy Thursday, was, comparatively speaking, unknown until modern times. Although altar frontals were sometimes made of precious metal inlaid with jewels and enamel, by far the greater number were of silk or other woven material — frequently elaborately embroidered or stained. We must, then, accept the principle that every altar should be provided with a frontal, and our own Canon 82 is sufficiently clear as to the normal type and form which this should take quite apart from the evidence of drawings and medieval MSS. from very early days.

We have also seen that early Christian Altars were enclosed within curtains—the

front one of which was drawn aside during certain parts of the liturgy; and that in the course of time and as the need for protecting the sacred mysteries from the vulgar gaze disappeared the front curtain was omitted. When altars were erected against a background the rear curtain generally gave place to a reredos or re-table, although it sometimes remained in the form of a dorsal or upper frontal: but the two side curtains, known as the "riddels" in medieval times, were normally retained. Riddels gave to the altar an appearance of segregation and protection, and if they are carefully devised as to height and material, the majority of altars cannot but be improved by the revival of an extremely ancient arrangement. Although riddels were not, and indeed could not be, normally employed in connection with the usual renascence treatment of the reredos during the 17th and 18th centuries, their use at some of the great altars of that time on the Continent was more common than is generally supposed.

In the early days of the Church far greater accent was given to the Resurrection than to the Crucifixion of Our Lord—and in consequence the Cross was almost unknown as an architecturally treated symbol at the altar. But the representation of Our Lord in Majesty almost always appeared above the altar; the figure of Our Lord as the Shepherd was also commonly used; but the Cross with the figure was unknown until later, and even then the figure was at first shown youthful and beardless. In medieval days we find in the Doom-subject commonly painted on the wall above the chancel-arch and above the great Rood a kind of survival of the ancient Majesty which appeared behind and above the early altars. Perhaps the ideal treatment of a square-ended chancel to-day should include the figure of Our Lord in Glory as the central subject in the painted window above the altar and reredos; we are still giving, it may be, undue attention to the Crucifix, and are apt to forget that the early Catholic Church did not use it and that the "cult" (if it may be so termed) of the Crucifix as the chief object above an altar belongs to later medieval days and to the Lutherans.

There is barely time to touch very briefly upon the ornaments of the altar, but this paper would be incomplete, sketchy as it is, without some refreence to a matter of prime importance. Nothing should be placed upon an altar but the bare requirements of the liturgy, and except for the sacred vessels and the linen it will be seen that these comprise something to support the service-book and, for practical needs as well as from ancient custom, a pair of candlesticks. In early days lamps were suspended, if required, from the underside of the canopy above the altar, and later a lamp or candlesticks—sometimes one but usually two—were placed upon the altar itself. A good deal of controversy has raged around the number of candlesticks there should be on our altars, but in this the Church of England is perfectly clear, and there is no sort of authority for the use of more than two candlesticks.

Anciently the service-book was supported on a cushion rather than on a desk, and from the artistic standpoint the former is preferable. On a large altar, and where there is a separate book for the epistles and gospels a second cushion is often desirable.

An altar cross is not a liturgical ornament, and if this had been realised more fully a half a century ago a great deal of bitter controversy might have been spared us. The church shops are also not a little responsible for the idea amongst lay folks and clerics alike that an altar cross is inseparable from a "set of altar ornaments." In medieval days the Processional Cross, a far more important ornament, was sometimes set in the midst of an altar, upon a stand, when it was not required for its true purpose: but the medieval altar cross as such was almost unknown until the 15th century. But there is no doubt that on the whole a cross is perhaps an acquisition where there is no reredos or other suitable background, but the ornament should not be regarded as essential, and where it is used the design and size should be carefully considered so that the cross does not detract in any way from the simple dignity of the altar itself, upon which both it and the candlesticks should stand. An all too common and wholly illogical attitude towards the altar cross may still be seen in more than one of our cathedrals, where there is a carved group of the Crucifixion in the centre of the reredos partly hidden by an altar cross of far too large dimensions in any circumstances set in front of it; and to make the redundancy still more marked, the reredos itself is surmounted by yet another cross in the centre. Surely this is a far cry indeed from Catholic principle and ancient custom!

The gradine or shelf at the back of the

altar is now so generally discredited that there is no need to say more in passing than that it has no authority whatever in our own churches, and in the Roman Communion from whence it derived it is disliked by the best scholars and designers.

The altar is no place for flowers and vases, however carefully they may be arranged, and the altar loses its dignity directly it becomes a stand for anything other than the requirements of the liturgy for which it exists. Flowers carefully arranged around the altar may well add to its appearance, especially on great occasions, but even so caution should be exercised, and it would be all to the good if the well-intentioned efforts of the lady decorators, whose taste in the choice and arrangement of flowers is often charming, were restricted to parts of the building outside the sanctuary. Many well-designed altars are made to look trivial and unworthy by reason of floral decorations.

The importance of exercising care in the choice of a carpet to lay before an altar is not generally recognised. A fine carpet of generous dimensions—not less in width than the length of the altar, and stretching from it well down into the sanctuary—will do a very great deal in adding to the dignity of an altar and in bringing into complete harmony the architectural composition of the east end. The matter is too often unconsidered, or dealt with in a haphazard way ; worse still, a series of small mats frequently take the place of a good carpet to the utter distraction of the eye. Plain or self-coloured carpets are seldom satisfactory.

I would like to bring this survey to a conclusion with half-a dozen points which occur to me as worthy of consideration, especially in regard to modern altars and their treatment. They relate of course to the principal altar in the church and not to side altars.

1. The church is erected for the altar and not the altar for the church. This should be prime consideration for the designer of a modern church, and in dealing with an ancient one the architect should remember that this principle governed the plans of the original builders.

2. Early Christian altars stood alone and veiled in the isolation which gives true dignity. They were moreover set in closer relationship to the worshippers than were the majority of medieval altars. It is well to remember that whereas in the monastic and collegiate church the high altar was regarded as for the private use of the community serving the place and was in consequence screened off from the rest of the building, in the parish church the altar was rightly made open to the view of all worshippers. But at the same time the early Christian idea of veiling and segregation was observed in the English medieval parish church by the chancel screen, and during Lent of course by the veil that was stretched across the chancel.

We have here a special point for consideration in the light of Catholic custom. The building should be planned so that the altar should be in close relationship to the worshippers whilst preserving its ancient sense of segregation and dignity, preferably by means of open screen-work. It is plain that the long and narrow chancel with seats for several singers, though well enough suited to the worship of a college of priests, is unsuitable for parochial worship. As Mr. Comper has pointed out, though his exact words escape me, the bringing down of the Holy Table into the body of the chancels in Elizabethan days was in the nature of a return to early Christian practice.

3. The altar itself, whether it be of stone or wood, should be wholly simple in character as befits the Lord's Table. Apart from considerations of Christian worship, on the grounds of good taste alone an altar will never gain in dignity by being raised upon a flight of several steps. It is ancient Catholic practice to provide for the altar what we call a frontal, and to cover the top with fine linen for the eucharistic service.

4. Early altars were set beneath a canopy and they were veiled from view. The reason for completely veiling the altar disappeared many centuries ago, but in certain cases the side and rear curtains of ancient times may still be the most dignified setting for an altar. We have seen that the canopy in its original form gradually gave place to the tester above the altar or to the particular painting of the vault or ceiling over it, and the extra adornment of the ceiling or roof above the sanctuary in many of our post-reformation churches is but the unconscious survival of a most ancient and Catholic tradition. The altar canopy and its idea have received but little consideration at the hands of modern architects with one or two outstanding exceptions, and this is not always the fault of the designer ; but we cannot consider the Catholic altar and ignore the importance

of the part which the canopy took in its early arrangement.

5. The aim and end of architecture and artistry about the altar is to compel worship. If this Catholic principle is ignored (and how often it is by the unthinking adoption of a passing fashion or by indulgence in some more or less trivial whim of individual taste), how can the worshipper and the stranger find " the beauty of holiness " in our sanctuaries ?

6. Finally, if some insistence on the dignity of simplicity can be traced throughout this inadequate paper, it will have served its purpose. For this is really the basic principle, and although we may, with the rest of the Church Catholic, enshrine our altars amidst the beauty of carved and painted work, the best that the designer and the craftsman can devise, or merely surround them with the whitewashed walls to which relief has been given by the careful choice of coloured hangings, the altar itself must stand in the midst—symbolising, as a Roman Catholic artist has said, by the restraint and dignity of its design, the reverence due to Christ Himself—the Altar, Victim and Priest. W. H. R. Blacking.

PARLIAMENT AND THE PRAYER BOOK IN 1662.

It is sometimes asserted that the action of the House of Commons in rejecting the Revised Book of Common Prayer in 1927 and 1928 was on all fours with the action of Parliament in regard of the Book of Common Prayer in 1662. It may be useful to put together the official accounts of the proceedings of 1662.

Feb. 25. Journals of the House of Lords. The Lord Chancellor acquainted the House that he was commanded by the King to deliver a message unto their Lordships, which his Lordship read as followeth:

His Majesty, having according to his declaration of the 25th of October, 1660, granted his Commission under the great seal to several bishops and other divines to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer, afterwards the Convocation of the clergy of both provinces of Canterbury and York were by His Majesty called and assembled, and are now sitting; and His Majesty hath been pleased to authorise and require the presidents of the said Convocations and other bishops and clergy of the same to review the said Book of Common Prayer, and the book of the form and manner of making and consecrating of bishops, priests, and deacons; and that after mature consideration they should make such additions or alterations in the said book respectively as to them should seem meet and convenient, and should exhibit the same to His Majesty in writing for His Majesty's further consideration, allowance, or confirmation. Since which time, upon full and mature deliberation, they the said presidents, bishops and clergy of both provinces have accordingly reviewed the said books and have made, exhibited, and presented to His Majesty in writing some alterations which they think fit to be inserted in the same, and some additional prayers to the said Book of Common Prayer to be used upon proper and emergent occasions. All which His Majesty having duly considered, doth with the advice of his Council fully approve and allow the same, and doth recommend it to the House of Peers that the said Books of Common Prayer and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with those alterations and additions [which have been made and presented to His Majesty by the said Convocation] be the book which in and by the included Act of Uniformity shall be appointed to be used by all that officiate in all Cathedral and Collegiate churches and chapels, and in all chapels of colleges and halls in both Universities, and the colleges of Eaton and Winchester, and in all parish churches and chapels within the realm of England, dominion of Wales, and town of Berwick-upon-Tweed, and by all that make or consecrate bishops, priests, and deacons in any of the said places, upon such sanctions and penalties as the Parliament shall think fit. Given at our court at Whitehall, the 24th day of February, 1661. The book mentioned in His Majesty's message was brought into this House, which is ordered to be referred to the Committee for the Act of Uniformity.

(This Committee met on Feb. 27).

Feb. 27. Minute in Lords' Committee Book. The 56, 57 and 58 psalms the number of them to be made like the rest—the 60th also.

In the Rubric after Communion the words " for the good estate " etc. to be made as in the [blank] page " the whole estate " etc.

(Bishop Morley moved) That the Com-

mittee may read the booke, not with intent to make alterations, but if any reasonable matter shall be objected, that it may be referred back to the same authority which first altered it to remedy what shall be thought fit to be amended. After long debate, the Bill now before the Committee is read, and the booke not read.

March 5th. Acts and Proceedings in Convocation.

In the Upper House of Convocation the Bishop of Oxford "tractatum habuit inter eos circa nonnullas emendationes sive alterationes alias in libro publicarum precum per domum parliamenti factas," and the Bishops of St. Asaph, Carlisle and Chester were then (by the assent of both Houses) charged with the duty "revisionis earundem alterationum," and charged with full powers "ad emendandas et corrigendas easdem alterationes."

March 13th. Lords' Journals. The Earl of Bridgewater reported that the Committee have considered of the Bill concerning uniformity of worship, wherein the Committee have made divers amendments and alterations which are offered to the consideration of this House; and that the Committee in their amendments and alterations have made the Bill relate to the book recommended by the King to this House, and not to the book brought with the Bill from the House of Commons.

(The House of Commons had attached the unrevised Book of Common Prayer to the Bill of Uniformity as the revised book was not yet ready.)

Next it was moved that the alterations and additions in the Book of Common Prayer, as it came recommended from his Majesty, might be read before the alterations and amendments in the Bill were read: which was accordingly ordered and read. But having made little progress therein, and it now being late, and the business will require longer time, it is ordered that this House will proceed in the reading the last of the alterations and additions to-morrow morning at nine of the clock.

March 14th. Then this House proceeded in the reading of the alterations and additions in the Book of Common Prayer, and ordered to proceed further in the reading of it to-morrow morning.

March 15th. Next the House proceeded in the further reading of the alterations and additions in the Book of Common Prayer; which being ended, the Lord Chancellor in the name and by the directions of the House gave the Lords the bishops thanks for their care in this business, and desired their Lordships to give the like thanks from this House to the other House of Convocation for their pains therein.

April 9th. The House of Lords read the Bill of Uniformity the third time.

April 14th. Commons' Journals. The Amendments in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of England sent from the Lords, the transcript of which book so amended therewith sent, they desire to be added to the Bill of Uniformity instead of the book sent up therewith, was in part read.

P.M. The rest of the Amendments in the said book were then read throughout. Resolved upon the question that the Amendments to the said Bill with the additions sent by the Lords be read the second time and proceeded with to-morrow morning at nine o'clock.

April 16th. The question being propounded whether debate shall be admitted to the amendments made by the Convocation in the Book of Common Prayer, and sent down by the Lords to this House, (the House resolved by ninety-six votes to ninety not to admit debate). The question being put that the amendments made by the Convocation in the Book of Common Prayer and sent down to this House, might by order of this House have been debated; it was resolved in the affirmative.

April 28th. Commons' Journals. A proviso for being uncovered and for using reverent gesture at the time of divine service was twice read. But the matter being held proper for the Convocation; *Ordered*, that such persons as shall be employed to manage the Conference with the Lords do intimate the desire of this House, that it be recommended to the Convocation to take order for reverent and uniform gesture and demeanours to be enjoined at the time of divine service and preaching.

May 7th. Lords' Journals. (The Manager of the conference for the Commons) did from the House of Commons desire their lordships that they would recommend to the Convocation the directing of such decent gestures to be used in time of divine service as was fitting. He found one mistake in the Rubrick of Baptism, which he conceived was a mistake of the writer [persons] being put instead of [children].

May 8th. Lords' Journals. The said alterations and amendments in the Bill of Uniformity were read the third time; and

the question being put whether this House agrees to these alterations and amendments, it was resolved in the affirmative.

Whereas it was signified by the House of Commons yesterday that they found one mistake in the Rubrick of Baptism which they conceive was a mistake of the writer, *Persons* being put instead of *children*. The Lord Bishop of Durham acquainted the House that himself and the Lord Bishop of St. Asaph and the Lord Bishop of Carlisle had authority from the Convocation to amend the said word, averring it was only a mistake of the scribe, and accordingly they came to the clerk's table and amended the same.

Whereas it was intimated at the Conference yesterday, at the desire of the House of Commons, that it be recommended to the Convocation to take order for reverend and uniform gestures and demeanours to be enjoined at the time of divine service and preaching, it is ordered by this House and hereby recommended to the lords the bishops and rest of the Convocation of the Clergy, to prepare some canon or rule for that purpose, to be humbly presented to His Majesty for his assent.

In view of these facts, so far from it being true that the action of the House of Commons in 1927 and 1928 was similar to that of Parliament in 1662, precisely the opposite is true.

E. G. P. Wyatt.

WHAT OTHERS ARE SAYING.

The Rev. Maurice Child said that the service at 11 a.m. in most places is doomed. They should look ahead, and return to High Mass with Communion at an earlier hour. —*The Church Times Report on the C.U. Meeting at Leicester.*

THE OLD CATHOLICS.

In order to explain the origin of the Old Catholic Church in Holland we must go rather far back in history. About the end of the seventh century Frankish arms succeeded in penetrating into the country called Frisia, of which the present Friesland is a part, and Willibrord, a Northumbrian missionary, with eleven Irish companions became the first evangelist in a region of stubborn heathenism. Pope Sergius I consecrated him Archbishop of the Frisians, and during his episcopate of fifty years he saw the conquest of the whole country by Charles Martel and its Christianisation. In these labours he was assisted by many Englishmen, above all Winfrid, born at Crediton in Devon and better known as Boniface. St. Boniface, whose black-letter day is June 5, refused to be Willibrord's successor in the see of Utrecht and became the apostle of Germany, till his heroic labours culminated in martyrdom on Whitsunday, 755. Subsequently the see of Cologne asserted its metropolitan claims over that of Utrecht, and the huge diocese was very inadequately cared for by bishops till 1559.

The bishop was a secular ruler as well, and in his last work "Ecclesiastes" Erasmus, tells a story of Bishop David, who ordained him priest in 1492. The bishop was a son of Duke Philip the Good of Burgundy, but he was a man of learning and energy, and he tried to raise the standard of admission to orders in his diocese by instituting a personal examination. Out of three hundred candidates he ploughed all but three. The officials, aghast at this loss of fees, represented that this would be a disgrace to the church. He said it would be a greater disgrace to ordain not men but asses. They said he could not expect to have Pauls or Jeromes; he replied that he did not expect anything of the sort, but he would not ordain asses. They said they would have to be compensated for the loss of their fees, and not having the wherewithal, the bishop reluctantly had to give way. It was therefore in itself a wise change when Paul IV in 1559 constituted by a Bull an archbishopric of Utrecht with five suffragan sees. But it was long overdue, and hardly had Archbishop Schenk been appointed, when the war of independence broke out, ending in the abjuration of Spanish rule and the Union of Utrecht, which created a new European state in which, though Catholics still formed the majority of the population, Calvinism was politically dominant. So in 1602 a second archbishop was consecrated, but only as Archbishop of Philippi *in partibus*, with the intention, however, that he should act as Archbishop of Utrecht so far as political conditions permitted. Finding himself much hampered by the Jesuits, he had the boldness to publish a pastoral against them, for doing which he was temporarily

suspended by the Roman Curia. His successor took up his abode at Utrecht, was an equally strong opponent of the Jesuits, and formally approved the famous treatise *Augustinus* by Cornelius Jansen, bishop of Ypres, who in it boldly attacked the Jesuits as semi-Pelagians, The prolonged controversy which followed both in the Netherlands and France, was the real cause of the break between the see of Utrecht and Rome. In 1653 Innocent X by a Bull condemned five propositions said to be taken from Jansen's book, but there was a furious controversy in France on the question whether as a matter of fact they were contained in it.

Louis XIV, it is said, commanded the Comte de Grammont to read the book and tell him if they were really to be found in it. After three weeks the Comte said : " I have read the book, if it please your Majesty." " And the propositions ?" " I have not been so fortunate as to find them, but they may be there, for all that, *incognito*." Jansen himself was dead and buried ; but the real question was whether the Jesuits with their easy accommodation to the world and their encouragement of frequent confession and easily given absolution were to be condemned or upheld. The publication of the *Provincial Letters* of Pascal roused them to fury, and Quesnel's " More Reflections on the New Testament " gave them a handle for securing the destruction of the religious community of Port-Royal (1705) and the final condemnation of Jansenism by Clement XI in the Bull *Unigenitus* of 1713. Among other things the proposition " Sunday ought to be hallowed by the reading of good books and above all things of Holy Scripture " was condemned as dangerous in practice ! The fifth Archbishop of Utrecht, van Neercassel, was on intimate terms with the French Jansenists: after their condemnation, Arnaud and others settled in Holland.

Van Neercassel's work " Amor Poenitens " in which he urged the need of the love of God and of contrition as a condition of absolution—a tenet since firmly maintained against Rome by the Church of Utrecht—was much disliked by the Jesuits. They favoured the suspension of his successor for Jansenist sympathies ; but the chapter of Utrecht refused to recognise the Vicar Apostolic named in his place. The result was that the church was left without a bishop for thirteen years. It was only kept alive by Luke Fagan, Bishop of Meath, who privately ordained a number of priests. Subsequently, when Archbishop of Dublin, Fagan received orders from Rome to enquire into the truth of the rumour : he examined his various diocesans, and reported with strict truth that he had been unable to discover that any of them had done such a thing. In a romantic way the church was revived. A French priest, Dominique Varlet, who had laboured successfully in Canada, was summoned to Europe and consecrated Bishop of Babylon *in partibus*. Passing through Amsterdam he was induced to confirm six hundred members of the Church of Utrecht and for this was suspended. The quarrel with Rome being now irrevocable he was induced to consecrate an Archbishop for Utrecht in 1723. Great sympathy was felt for the Church of Utrecht in France and Belgium, but no bishop was bold enough to join in the consecration. The Bishop of Antwerp however manifested his sympathy by consecrating a coadjutor alone, thus suggesting that one bishop was sufficient, if more could not be found. Ancient precedents, of Augustine and Paulinus, were not wanting, and in more modern times consecration by a single bishop had thrice taken place. Many neighbouring bishops congratulated the new prelate Cornelius Steenoven. There can be no question as to the lawful episcopal succession of the Church of Utrecht to-day.

Bishop Varlet survived to consecrate four Archbishops. The fourth, Meindaerts, consecrated a bishop of Haarlem in 1742 and a bishop of Deventer in 1758, since which time the three sees have normally been filled. Their consecrations are always notified to Rome and replied to by formal excommunication. One bishop of Haarlem, John Bon, escaped this through the influence of a Cardinal, and was even nominated by the King of Holland to the vacant bishopric of Bruges.

Napoleon for a time would not allow any election to fill a vacancy in the see of Utrecht, declaring that he meant to effect a reconciliation with Rome. The succession was very nearly lost, when one dark night the only surviving bishop fell into a canal and was almost drowned. Gradually the hierarchy won recognition from the state, but the intrusion of a fresh hierarchy owning obedience to Rome was permitted in 1851. Since then various attempts have been made to bring about submission on easy terms. A Papal Nuncio once said to Archbishop Van Santen that he had only to sign a paper

condemning the Five Propositions. But, said the Archbishop: "I have read the *Augustinus* of Jansen more than once through; I know that the Five Propositions, as condemned, are not contained in that book. How can I then, as an honest man and a Christian, subscribe a declaration as true which denies a simple fact?" The Nuncio then pointed to the green table-cloth in the room, and said a father might lock up the room, and a child disobediently look through the key-hole and see that the cloth was green. The father might then draw up an inventory of the furniture, describe the cloth as red, and require the children to subscribe to it as correct. The child, who had disobediently seen the green cloth, ought not to refuse to subscribe! Can there be a more striking instance of the exaltation of obedience over truth in the Roman Communion? Naturally the bishop refused indignantly to commit perjury, as he put it, in order to obey the Pope.

In 1854 the three Dutch bishops formally protested against the promulgation of the Dogma of the Immaculate Conception, denying that the Pope could add a new article of faith, and appealing to an Oecumenical Council. They also objected to the Syllabus of 1864 and to the crowning act of Vaticanism, the promulgation of the Dogma of Papal Infallibility in 1870.

With this begins the second chapter in the history of Old Catholicism, which centres round the honoured name of Döllinger. John Joseph Ignatius von Döllinger was born at Bamberg in 1799 and died at Munich in 1890. At the age of twenty-seven he became a Professor of Theology at Munich, was deprived in 1847, but from 1849 to his death was Professor of Ecclesiastical History.

A man of profound learning, he was at first a zealous supporter of the Papacy, and when he corresponded with the English Tractarians—Gladstone visited him in 1845—it was with the hope of drawing them over to Rome. A visit to Rome in 1857 began a change in his views. He came back a convinced opponent of the temporal power, and a determined antagonist of the view of Papal Infallibility already then canvassed. It is worthy of notice that for maintaining this view a colleague of his at Munich had been deprived in 1841. After the Vatican Council of 1870 he withheld his submission "as a Christian, a theologian, a historical student and a citizen." None of the bishops who opposed the dogma ventured to resist, but a distinguished band of university professors at Munich, Breslau, Bonn and elsewhere stood by Döllinger's side. It was formally decided at Munich in 1871 to apply to the church of Utrecht. In 1872 Archbishop Loos made a tour in Germany and held confirmations, and in 1873 consecrated Professor Reinkens of Breslau as bishop in Germany. The movement spread to Switzerland where in 1876 Dr. Edward Herzog was consecrated Bishop, and an Old Catholic theological faculty was established in the University of Bern. From the first the Old Catholics took up the cause of Reunion, and the first meetings at Bonn in 1874 and 1875, attended by Canon Liddon and the orthodox Archbishop Lycurgus were of a memorable character. Döllinger put the matter thus: "Theology must transform her mission from a mission of polemics into a mission of irenics, which, if it be worthy of the name, must become a science not as heretofore for making war but for making peace, and thus bring about that reconciliation of the churches for which the whole civilized world is longing."

Into the subsequent history of the Old Catholics and their spread to other countries of Europe, it is not the purpose of this article to enter: the Rev. C. B. Moss gives us in this journal from time to time very welcome information. Now that happily the Anglican and Old Catholic Churches are in full inter-communion, they supply to one another a full justification of their respective existence.

The Old Catholics would never have come into being at all but for the shameful behaviour of the Roman Curia, which deliberately tried to extinguish a national church in order to get rid of what it considered erroneous opinions. In their resistance to the dogmas which the Vatican has superimposed on the faith in the 19th century they have gone back on the Council of Trent to the first seven general councils: we formally accept six, but there is little controversy to-day about the use of art in divine worship, the subject of the seventh. All—like ourselves—to-day use the vernacular tongue, and all insist on the free use of the Bible; in this they are the heirs of Port Royal rather than the Reformation. Their respect for Catholic antiquity, their maintenance of the independent government of national churches, their appeal from modern Papal claims to a free General Council from which the Orthodox Churches will not be

excluded, and their desire for Reunion make them very close to ourselves. Above all this is their hall-mark that they have suffered and suffer for conscience sake.

On his visit to England Bishop Reinkens said: "From conscience the Old Catholic movement arose; by conscience will it ever be made capable of life. Old Catholicism will exist among the German people, so long as ever conscience lives within them."

G. C. RICHARDS.

LONDON BRANCH.

The Branch Committee which was appointed in May at a meeting of members in the London area called for that purpose consists of the Rev. Dr. Jocelyn Perkins, Chairman, the Revs. N. B. Page, L. Spiller, C. M. Schooling, Messrs. F. C. Eeles, and J. H. Arnold, with the Rev. E. A. Marriott as Hon. Sec. and Treasurer.

The annual subscription has been fixed at 5/- which will include the 3/- annual subscription to the parent Society, leaving 2/- for Branch expenses.

The next meeting of members will be on Thursday, December 10th, when they will attend Solemn Evensong in St. Mark's, Marylebone Road, and afterwards have supper together and a Conference. Members will receive due notice when detailed arrangements have been made.

CORRESPONDENCE.

THE PREACHER'S GOWN.

To the Editor of the *English Catholic.*

SIR,—Surely your correspondent who wrote such an excellent criticism of the *Church Times* Review of the Twelfth Edition of Dr. Dearmer's "Parson's Handbook", has made one really bad mistake. He speaks of visiting the vestry before the sermon "to take off the surplice, and put on the Geneva gown beloved of Calvin and Knox," and gives that as an instance of overlaying the Prayer Book with foreign ceremonial. The very handbook he is defending would give him ample assurance that he is wrong. On page 121 (of the 11th Edition) Dr. Dearmer says "There was. . . an odd and quite unreasonable idea that gowns were Genevan and Puritan, the truth being that the Puritans had opposed the gown almost as bitterly as the vestments." On page 280, having suggested that for convenience the preacher at Evening Prayer *may* retain his surplice, he goes on to say that, "the gown is quite as legitimate and quite as orthodox as the surplice even for the canonical sermon, and rather more ritualistic. . . The preacher's gown. . . has nothing to do with Geneva and being a special priestly gown is more sacerdotal than. . . the surplice." It is a pity that the wearing of this graceful and typically English garment should come to be regarded as distinctly "Low Church." Most of us perhaps would hardly be inclined to retire and make a change of costume during Evening Prayer on a Sunday, preferring to retain the surplice for convenience' sake, but for extra-liturgical discourses this, the traditional dress of the English clergy, can be at once convenient, seemly, and impressive.

Yours etc.

W. A. WALKER (Rev'd).

South Yardley, Birmingham.

REUNION WITH ROME.

SIR,—Mr. Bushnell has evidently misunderstood me, and I am indebted to him for an opportunity of explaining my position more clearly. Of course I regard reunion with the largest and most efficient body of Christians as highly desirable, in itself: and I should be thankful if we could make use of its world-wide organization, and in particular, if we could communicate with the Benedictines of Maria Laach and with the Passion Players of Ober-Ammergau.

But unfortunately, the price of reunion is too high: I do not think reunion with Rome as it is, and has been since at least the 9th century, either desirable or possible. I do not see how anyone who knows the facts, and who values what the Anglican Communion stands for, can do so: I am sure Bishop Gore did not.

And I am afraid I see no hope, in any future that we need consider, that the Roman principles of autocracy and infallibility will be seriously modified: for these principles are the basis on which the Roman Communion is held together: if they were altered, it would fall to pieces.

I have no wish to sneer at the Roman Communion, or any other Christian body. But without a miracle, which we have no right to expect, or a revolution, for which the Church is not ready, and for which we see no signs of preparation, I do not think reunion with Rome would be to the world's benefit.

Yours etc.

Warminster. C. B. MOSS.

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